Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, JUNE 13, 1829. NO. 24.

ORIGINAL POETRY.

[For the Christian Register.]

LOVE.

'Twas I, who burst the shapeless world,
Where Chaos held perennial night;
And through the expanse of heaven, hurled
Its massy orbs of kindling light.

I, where dark ocean's billows roared,
Heaved up the mountain's granite head;
I, through his vales the river poured;
And round him, plain and forest spread.

And all creation's rolling spheres,
With life's organic forms I fill;
Each atom fraught with power, appears,
With memory, passion, joy, and will.

And nobler yet!—I formed the mind,
Which o'er this varied fabric reigns;
Where Reason, Hope, and Conscience bind;
And bright Religion power maintains.

I shun the warring hosts array;
And pompous Senate's crowded hall;
Nor near the throne of Power stray;
Nor hear the mirth of Pleasure's call.

But in the mild maternal eyes,
Which bend o'er childhood's laughing spell;
Where friendship kindred bosoms ties,
Or wedded union, there I dwell.

I hover round the cheerful blaze,
Where social converse holds its strain;
I watch with fond, devoted gaze,
Where sickness lies on bed of pain.

Through Poverty, Disease, Distress,
With warm Benevolence, I go;
I reign, where wisdom strives to bless,
To guide, or free, a world of woe.

And when his fervent contrite prayer,
The Christian breathes to Nature's King;
Borne by devotion's burning air,
O! there I soar on purest wing. Q.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SCRIPTURAL SENSE OF THE WORD "CHURCH."

Mr. Editor,—

It is very remote from my intention to revive the late controversy respecting the legal rights of churches; but I desire to make some remarks on a proposition strongly maintained as fundamental by one party in that controversy; and either admitted, or not very explicitly denied by the other; which appears to me to be an error—a very prevalent one—and of much greater importance than the main subject of the controversy. It is expressed in the following quotation from the Spirit of the Pilgrims.—(Vol. 1. No. 2. page 57.)

"There *were churches* in the days of the apostles, *distinct from congregations*, or from the whole number who often attended the worshipping assemblies of Christians."

This position is attempted to be fortified by references to scripture, and by arguments; and the bodies, now technically called "churches," and "congregations," are viewed in the same light, in regard to their relative character, and are placed on the same ground, as to respective religious rights and privileges, as were the professed Christians, and the unbelieving hearers of the apostolic days. This idea, which appears to be in some degree common to all religious denominations, I propose to examine.

If it is merely intended to assert, that there were multitudes who attended on the *preaching* of the apostles, and their successors, who did not believe in their doctrines, or become Christian in any sense; or that there were persons then, as at the preaching of missionaries among the heathen now, "in all the different stages between open idolatry, and a public and open profession of Christianity;" this will not be disputed by any one acquainted with the New Testament; and this is all that is proved in the article to which I have referred. But if it is intended to be understood, that such persons attended the private assemblies of Christians for "the breaking of bread and prayers," or that they joined in any act of worship with them, I see no evidence whatever to support such a position. The apostles sometimes addressed a Jewish synagogue, where there was worship undoubtedly; but the worship was Jewish, and not Christian. They preached to the heathen in private houses, and public buildings, in the market places, the streets, and the fields; but what indication is there, of any regular religious worship connected with these demonstrations? There does not appear to have been any such thing as "worshipping assemblies of Christians," at which the unconverted attended.

If there was no mixture of unbelievers in the meetings of Christians for worship; neither was there in the assemblies exclusively Christian, any distinction of any one part from the other under the name of church, or any other term. We shall search in vain in the New Testament for any intimation of a separate organization or separate privileges of any part of the believers in Christianity, in which the rest did not participate. The term "church," whenever used there, plainly included all persons who had avowed their belief in the divine mission of Jesus, and had received the symbol of baptism as a token of their admission, and "a church" denoted all such professors, who resided together in any particular city or district.

This is the simple import of the word "church," in the apostolic age; and the next question is, how does this meaning apply to the circumstances of the present day? Or, in other words, what is a church now, according to the scriptural idea of that term? There is no difficulty in making the application to heathen countries, in which missionaries are employed in preaching the gospel. The circumstances of these are the same as in the primitive age. The missionary and those he has converted and baptized are a Christian church, and those who remain unconverted are still Pagans. But who are the church, in countries called Christian, and where all are brought up in that faith from infancy? It is usual to distinguish the churches in these countries, by the symbol of the Lord's supper; and to consider all those who are admitted to a participation in this rite, as members of a church; and those who do not partake, as not belonging to the church. For this custom or idea, I can find no warrant in the New Testament. It does not appear that there was any distinction between communicants and noncommunicants in the primitive assemblies of Christians. The communion continued as it was instituted, to represent a grateful memorial of the death of Christ; and was no where, as I can perceive, considered as the distinguishing mark of a profession of faith in Christ, which had previously been made at baptism, nor as indicating, in any way, a participation in that relation, to which the term "church" is elsewhere applied.

The baptism of infants, and the regular instruction of all classes, from their birth, in the Christian religion, have altered these circumstances; and by giving a nominal Christianity to those who are naturally incapable of a voluntary accordance to it, have seemed to render it necessary that a new rite should be used, to distinguish those who should afterwards confirm it by an understanding assent; and to effect this, the communion, manifestly designed for another purpose, has been taken. But this change, (for such it obviously is,) has placed us in a very awkward dilemma, in regard to the light in which we shall consider persons, who are not partakers in this ordinance, but who yet practice the other Christian rites and duties in which they are brought up. The only classes we find in the apostolic age are believers and unbelievers; that is, Christians, and Jews or Pagans. And among which of these classes shall we place the persons in question? From the style of much of the religious writings we read, and conversation we hear, we should derive the impression, that all those who do not participate in the ordinance, are regarded as unbelievers; and as having no more lot or part in the religion of Christ, than if they had never heard of his gospel. This indeed is not asserted in plain terms, but it seems to be implied by all denominations, in their discussions about the churches.

But I would ask, if this is fair, or liberal, or true? If people in general in Christian countries, have received the right of baptism, which was the proper and only sign of admission to the Christian church in the primitive age; are they not thereby entitled to be considered as Christians, and to all the rights and privileges of the church; unless they voluntarily recede from that church, by disavowing their belief in Christianity? Are not the regular attendance on Christian public worship, and junction in its solemn services, an explicit recognition of the truth of this religion? and are not an avowal of it and expression of serious and warm attachment to it, in all social conversations where the subject is introduced, as full a profession of it, as was required or given in the first ages of the church? If these questions are answered in the affirmative, as it seems clear they must be, we have obtained the answer to the question proposed; and find that the scripture sense of the word "church," applied to the present day, includes all who are baptized into the Christian faith, so long as they continue to acknowledge the divine mission of Jesus, and their obligation to obey his precepts; and so far as scripture authority is concerned, therefore, such persons are, to all intents and purposes, members of the Christian church.

The different shades of tenets, and the different degrees of piety and morality which may exist among Christians, will not affect this result; first, because it is obviously impossible to trace their gradations in men's minds, and draw a distinct line among them, on one side of which we shall place those who are within, and on the other, those who are without the church;—secondly, because no test we could institute, (the communion for instance) would suffice to distinguish church members, even according to the character we should mark out for them; and thirdly, principally because no distinction was made in the primitive church on these grounds. It is clear from the New Testament that persons of very different degrees of religious opinion, and moral character, were held in the fellowship of the church; and none were excluded except for very gross immoralities, which would have banished them from any decent society.

Men may have found it convenient in after ages, to separate a part of Christian societies from the rest, of such as they esteemed the most pious or correct in their religious views; but it should always be recollected, that such divisions are of human origin and modern date; and that all the exclusive rights and privileges of such separate bodies, must be such only, as are conventional; and no argument can be drawn in favor of any claims they make *exclusively*, on the authority of the New Testament. Had this principle been perceived and attended to, the ground of the controversy respecting the "rights of churches" would have been much narrowed; and it might have been discovered, that instead of a cruel oppression exercised by the world, as it was called, over the meek and unresisting churches of Christ,—about which so much lamentation was heard, these self constituted bodies of human invention, exerted in reality a much more real and grievous despotism, at one time by the arm of civil law, and much longer, through the medium of public opinion, over the feelings and characters of other sincere Christians, who were placed on the unwelcome ground of Pagans and Deists.

C. C. C.

PRACTICAL.

[For the Christian Register.]

THE HAPPINESS OF HEAVEN.

We form wrong conceptions of the worship and felicity of the heavenly world, when we regard it as uniform. We think not how figurative that language is, which represents the heavenly spirits as forever in the act of immediate adoration, bowing in reverential homage, casting down their crowns of gold, and raising one unvaried song. They are ever indeed glorifying God; but there, as on earth, by performing his will, and filling with nobler and more exalted powers the offices of duty he assigns. Our Saviour indeed has not particularly described the happiness of heaven; but he has taught us that we are now in a state of discipline to fit us for its enjoyment; and from the dispositions and habits formed on earth will much of the felicity of heaven arise. To be prepared for that future state, we are called here to cherish and express a devout love of God, to fill our hearts with tender affections to all around us, and with fervent benevolence to all mankind. These then will form part of the happiness of the just. But they will be purified and strengthened, and their exercises be far more exalted. For they are gathered, not to a "temple made with hands,' but to that city adorned with the glory, and bright with the presence of God. They are joined, not merely to the few whom they have known on earth, or whose characters they have delighted to contemplate; but to that great "assembly and church of the first born," to the redeemed of the Lord out of all nations and kindreds and tongues.—How sublime and animating the promise, "ye shall be like God, for ye shall see him as he is!" "Ye shall be like him"—in our humble measure shall resemble his holiness, benevolence, and purity, and share his perfect happiness. No longer will the Christian be assailed by temptation, distressed by doubts and sorrows, be humbled by frailty, or mourn in penitence for sin. No longer will his heart be torn with fierce passions, defiled with corrupt affections, stained with guilty appetites, which now he toils to conquer, and which often fill him with remorse. He sees that Being, the feeblest traces of whose perfection on earth he devoutly and humbly adored. He beholds that Saviour, who for his sake has toiled and labored, suffered and died. He is ever conscious of the immediate presence of God; forever the object of his complacency, ever growing in his favor, and receiving brighter manifestations of his mercy and love. Eternity is open before him, and is alone the measure of his improvement and felicity.

We are taught that higher services are appointed to the just when they have finished their trials on earth. Their souls at the resurrection "are as the angels of God."—They are the servants of him, who fills and governs the universe, and who makes one being the dispenser of his blessings to others. How various and glorious are the offices they fill! They bear his commands and execute his will in all the distant regions of creation; they are sent forth "to minister to the heirs of salvation," and this earth and the worlds around us are scenes of their ministry.

What a state has Jesus Christ brought to view! In the thought of this, how trifling the interests and concerns of earth, how insignificant the distinctions of power and wealth, of how little consequence the trials that are appointed, or the situation that we fill in the world, if we only perform our duty and fit ourselves for heaven! What an encouragement does this give us in our exertions! What a peace does it give us in all the changes and sorrows of life! This life is fast passing away; but no change disturbs the happiness of the world to come. Are we in sickness or pain? these all are at an end. Do darkness and fears distress us? there all is serenity and peace. Do we sink under labor and toil? there is eternal rest. Do we mourn the afflictions of providence, and the loss of friends? there suffering and death are no more, and we shall unite again with those who have only passed before us into glory. Here we are exposed to the passions of the lawless, and the persecutions of the unjust. But there the wicked cease from troubling, and perfect benevolence fills every heart. Here we mourn over human guilt and wretchedness, but heaven is the abode of holy affections, of perfect purity and endless joy. N. C. S.

DOCTRINAL.

THE PARENTAL CHARACTER OF GOD.

The following passages are extracted from a discourse, recently published by the Rev. S. Brimblecom, of Norridgewock; some notice of which was given in our paper of last week. We think the views he has exhibited, of the paternal character and government of God, of great practical importance.

Religion depends on a community of feeling between man and his Maker. Love to God is indispensable to any thing which deserves the name of religion. Outward worship, lip-service, hallelujahs, however important or interesting, are of themselves no honor. Worship flows from the heart, from a mind, that honors God for what he is and rejoices in what he does, confiding in his principles, and believing the perfect rectitude as well as benevolence of his providence. It is in vain to speak of religion where there is no community of feeling and principle. Even in an idolatrous country, we should never expect to find the modest and chaste bowing down to a false God, whose character was said to be that of lust and debauchery. So true is the heart to itself and its own objects. There must be accordance of disposition before there is real worship. The God of Christians is loved by every parent; and the better they are, the more they love and delight to praise him. He is loved too by every child, who has felt what the paternal character ought to be, learnt from experience what he can love in a father, and understands that God is love unchangeable and infinite. There is a univeral sense of what is good and lovely in parental character. If these shine forth in God, they make religion possible and pleasant.

I fear the importance of *common sense* in religion is too often overlooked. By common sense, I mean the universal sentiments of mankind, to which I have said that the Christian religion is conformable. I call this the *common sense* of men, for the same reason that I call God our *common Father*—because he is the Father of us all; or Jesus Christ our *common* Saviour—because he is the Saviour, not of one man or of one people only, but of the whole world. The universal sentiments of mankind I call the *common sense* of men,—because they are the sense, the mind, the feelings of us all.

The importance of these sentiments is such, that they determine the kind of religion for which man is fitted. He can truly love and worship God, because he is, what the universal sentiments of mankind lead us to approve and admire. If we were made differently, we might admire and love another deity. We might love another, but we could not love the Christian's God.—Then the scene would be changed. It would be impossible for us, with different natural sentiments, to have religion. If we were totally depraved—if our natures led us to love evil and evil only, we could not love a God, holy, just and good.

The common sense of mankind is important because it is the foundation of all true religion. Let this be violated by a religious system, and that system can never be made to enter fully into the texture of the mind, can never appear natural, can never be thorough in its influence over the conduct. Sophisticate the mind as you will, and you will find after all that common sense and natural feelings will come up, and falsify the errors of the bewildered understanding. In their lives men will be governed by common sense and natural feelings in spite of a false philosophy. If reason errs so far as to represent God as an evil being; saying that he requires a service of men, which they cannot pay, and will punish them without mercy and without end for failing to pay that service; common sense and natural good feelings will get the better of such philosophy or doctrine. That is, they will forbid man ever to imitate such dealings. What believing father will thus punish a child for failing to do impossibilities? Men may think that they honor such a characteristic in God. If so, why do they not imitate it? If it is supremely excellent, why do they shrink from doing the same? True honor is shewn by the life more than by professions. Has an individual ever been heard of, who has pretended to honor such a feature of the divine character in his life? Will it be pretended, that it is possible to admire and love what we abhor?—The true God is such, I presume all will admit, that it is a blessing to be conformed to the divine image. Is it desirable, could a human being, either in an exalted or degraded state, feel pleased to be conformed to such a character? Would he prefer it before any thing else? We all feel alike, I have no doubt, on this subject. There is on this subject a common sense, a universal sentiment. I fear that the importance of common sense in religion is too often overlooked.

The common sense of mankind is important because it gives religion power over the soul. The great principles of our religion find an answer in every heart. The golden rule of Christianity for regulating the conduct of man towards man—"Whatsoever ye would that men should do to you, do ye even so to them"—has met the minds of every description of men, Jew and Gentile, good and bad. It has an answer in every breast. This gives it power. He who neglects it is inconsistent with himself. He forfeits his self-respect. He is the author of his own shame. He is false in his own heart. Conscience brings its strength against the soul that neglects it.—It is a natural sentiment of the human mind, that we ought to act up to our ideas of right, and thus secure our virtue and honor. On this sentiment conscience is founded. We all know the office of conscience. It reproaches us for deviation from the law of our own souls. It pains us for degrading or corrupting ourselves. It allows us peace and joy only when we have been true to ourselves. Who does not know the power of conscience in religion? It brings its power in aid of every duty. We all agree that conscience is implanted in the breast of every man. Is not the natural sentiment on which conscience is founded there too?—That sentiment, I repeat, is that we ought to act up to our ideas of right, and thus guard our souls from dishonor and corruption and secure our honor and perfection.—Here then is a natural sentiment, whence is derived all the power of conscience. It is evidently a universal sentiment, a part of the common sense of mankind. I fear that the importance of common sense in religion is too often overlooked. The common sense of mankind gives religion great power over the soul.

The common sense of mankind is also important on account of its bearing on the doctrines of religion. First; it prepares the mind to receive the truth in the love of it. We can truly love and worship God, because he is, what the universal sentiments of mankind lead us to approve and admire. God is presented to us as a father. This, in the New Testament, is the favorite mode of presenting God to the mind. Our Lord, in the form of prayer, which he furnished for his disciples, teaches us to say "our father." He has taught us in the text that we may understand God, who is a father, by understanding ourselves; that we may know what God will do, by knowing what we should do. Thus, secondly, common sense is made the revealer of God. By this means we are enabled to take the idea of God home to our minds. His character may be familiarized by contemplating the parental character;—by knowing it—by feeling it. What a good parent certainly will not do, that God will not do. What a good parent certainly will do, that God will do.—By exalting common sense, our Lord has laid the surest possible foundation for the love of God by the human soul. He has aimed a deadly blow at all those superstitions, opinions and systems, which tend to fill the soul with terror and dismay in view of a pitiless, unmerciful, or tyrannical deity. He has breathed trust, confidence, hope, resignation, into every breast that understands him. He has reconciled man to his existence, to his Maker and to the divine Law.

The text with its connexion speaks volumes on this subject. Our Lord teaches his disciples to ask and receive, seek and find, knock and be admitted. With respect to asking and receiving, he enters into the following argument. "Who among you, if his son ask bread, will give him a stone? or if he ask for a fish, will he give him a serpent?" The answer, that there is no such parent, is implied in the questions. Our Lord, therefore, does not wait for an answer, but proceeds to teach them what to infer from such premises. "If then ye, being evil, know how to give good gifts unto your children; how much more will your father which is in heaven, give good gifts to them that ask him?" In these words we are taught four things;—what God will not do; what he will do; the correct mode of thinking respecting God; and how to obtain correct views of him.

BIBLICAL.

We have more than once spoken of Mr. Dabney's Annotations on the New Testament, now in the course of publication. We select a few passages as specimens of the work, and may recur to it again for the same purpose. Our first extract is the short preface which he has prefixed to the Notes on the Epistle to the Romans. This indeed cannot be said to exhibit his plan, since it is the only instance in which he has introduced either of the sacred books with remarks. But it will show how successful he has been in condensing much matter into a few words. This we esteem one of the excellencies of the work.

EPISTLE TO THE ROMANS.

The theory of interpretation, first suggested by the sagacious and fair-minded Locke, in regard to Paul's Epistles generally, (and which in a special manner applies to that to the Romans,) and which was followed out and confirmed by Dr. John Taylor, is now adopted by the best critics, as a successful clue to very many of his obscurities. The great principle of this theory is,—that the children of Israel, once the chosen people of God, having been cast off by him for their sins, and that especially of rejecting his Messiah;—believers now in Jesus, whether Jews or Gentiles, are admitted to the same

elation to the Deity, which these had before; and those terms which were applied to the state and privileges of the Hebrews, are so now, to express those of Christian believers.

Thus,—the Hebrews, having been selected by God from all other nations, to be his peculiar people, are for this reason said to be *chosen* or *elect*; being placed in a new state of moral existence, to be *created*; being separated from the rest of mankind for the service and worship of the true God, they are *consecrated* or *holy*; having formerly been heathen idolaters, they were then *aliens* and *enemies*; having become the worshippers of the true God, they are *reconciled* and *friends*; having been promised an inheritance in Canaan, they are made *sons* and *children* of God; having been recovered from the bondage of Egypt, they are *redeemed*, *purchased*, *delivered*; having been put into possession of Canaan, and favored with a divine institute, they are the *servants* and *subjects* of God, in *covenant* with him, &c. God, on the other hand, is spoken of, as bearing to them answering relations.

Now this language is applied not so much to the moral conduct and personal character of the Hebrews, as to their external state, as a community separated from the rest of the world by a peculiar ritual, with the intent to serve in the world, as a standing memorial and testimony against idolatry. But the Jews having, as Paul shows, rejected Jesus as the Messiah, are themselves, as a community, rejected by God; no longer a holy and peculiar people; are cast out of covenant, and in a national view, stand upon the same footing as the Gentile world. Jesus of Nazareth, the true Messiah promised by the prophets, is the Mediator of a new and better covenant; into the engagements of which, Jews and Gentiles are alike invited to enter, and accept its blessings. All who comply, are brought into the same state of grace and privilege, in which the Hebrews stood before, and entitled to the same honorable distinctions. Believers in Jesus are acknowledged as the spiritual Israel: the true people of God, his servants, his children.—They are chosen, holy, redeemed, called and saved; having been once enemies they are now reconciled; they are new created, new born. God is their creator, their redeemer, their father. They are translated 'out of darkness into light,' 'from the kingdom of Satan,' a state of idolatry, into that 'of God's dear Son,' the Christian community: they are become 'fellow-citizents with the saints,' 'heirs of the promises,' and 'of the household of God.'

[We are obliged, by the accumulation of matter, to defer the other extracts, which we had marked for this paper.]

CHRISTIAN REGISTER.

BOSTON, JUNE 13, 1829.

STATE OF RELIGIOUS SENTIMENT IN ENGLAND.

We intimated in a late paper our intention of saying something more on the present state and prospects of Unitarianism in England. We then expressed our belief, that liberal opinions had penetrated many minds, and were affecting public sentiment to a greater degree than was indicated by specific facts. Our remark is confirmed by an article which we have since read in the Monthly Repository. A writer in that work has commenced a series of numbers under the title of "The Watchman," which, if they should not disappoint the expectation produced by a perusal of the one which we have seen, will contain highly valuable matter. It is his "intention," he says, "to submit to his readers a series of articles in illustration of the religious spirit of the age. What is thought, said, and done, whether among churchmen or dissenters, orthodox or heterodox, will, as far as time and space permit, be noticed." We admire the plan, and should be glad to see it adopted by a candid and judicious writer among us. To mark the features of the age in their frequent changes of expression, to note the fleeting signs of the times, "to catch the manners, living as they rise," of the religious world, would be an office not unworthy of the Christian scholar, in executing which he might benefit the present and instruct future generations. To perform it successfully would require a wide survey of society, an extensive knowledge of facts, an impartial judgment, and a familiar acquaintance with the laws and operations of the human mind. But we are wandering from our purpose.

In the article to which we have alluded, mention is made of some recent indications of an improved state of feeling on religious subjects among sects hostile to Unitarianism. In regard to revivals, for example.

The periodicals of the present month, which are in the interest of the Orthodox Dissenters, are distinguished by setting before their readers the efforts which are making to produce in this country what they term a revival. A pastoral letter on this subject has been issued by the Rev. J. A. James, of Birmingham; a sermon, on the means of religious revivals, is announced from the pen of the Rev. J. Hinton; and articles, either recommending the requisite efforts, or recording the success which has already attended on exertions, appear in several magazines. A paper in the Evangelical Magazine, offering practical suggestions to aid a revival of religion in Great Britain, contains, together with some objectionable matter, a number of most valuable hints. * * * Our English brethren have been aroused to "the work of revivals" by what has been done in this way in America; but we most earnestly hope they will not be led to the shameful extravagances, which have in some cases ensued in the United States from the ignorant and fiery zeal of religious agitators. We recommend to their attentive perusal an article in the "Christian Observer" on Superstition, which appears, we think, very opportunely at this moment. The principles on which this article is written are, in the author's words, the following:

"The cause of true religion always loses ground in proportion as it is associated with any system of irrational belief.

"The cause of true religion always gains an accession of influence, and obtains an extension of its benefits, in proportion as the faith of its disciples is supported by knowledge, enlightened by the torch of scientific research, and chastened by the delicacy of true taste.

"The honor of God is vindicated, and the kingdom of Christ is enlarged; the faith of the humble and sincere is confirmed; the prejudices of such as are satisfied with this world's wisdom are subdued; the fears of the ignorant are superseded; and the hope and confidence of the just are supported, by being placed on a basis of scientific and rational explanation, rather than on the fears of ignorance, or on a measure of belief, which never was designed for a revelation addressed to God's rational creatures."

How refreshing is it to hear sentiments so truly liberal and Christian proceeding from a quarter possessed of great power and influence, (the Established Church,) both of which have been too much devoted to the inculcation of irrational doctrines, and to the hindrance of the progress of knowledge among the people!

Again, on the subject of domestic missions.

We have the pleasure to remark, that home missions are receiving from our orthodox brethren a degree of attention more adequate to their importance than has hitherto been given. If, from what we have said respecting revivals, any one imagines that we are adverse to the preaching of the gospel to the people, he has greatly mistaken our meaning. We wish that Unitarians were more fully and zealously engaged in this work than they are; at the same time we rejoice that societies for carrying the gospel to the poor have of late increased amongst us. As, therefore, we look with pleasure upon every judicious attempt to extend the kingdom of Christ, we are glad to hear of the establishment, by the orthodox, of a society in Glasgow for the promotion of home missions; that a city mission has lately been established in Dublin, in Belfast, in Bristol, in London, and that one is about to be established in Liverpool.

A passage is quoted with just commendation from the Eclectic Review for March. We copy it with the subsequent remarks of the Unitarian 'Watchman.'

In a review of the work by Dr. Whately on some difficulties in the writings of St. Paul, the writer says, "It is necessary that we should not only prove from Scripture, *but teach by Scripture*, and that, not by *detached passages often violently accommodated*, but by *making the text the medium of instruction*. A catechism ought to be a simple introduction to the Scriptures, not a technical vocabulary of dogmas. And with respect to the instruction of pupils of a larger growth, we cannot but regard those lectures as the best adapted to make good divines, which are either *strictly introductory to the study of the New Testament*, or *subservient to the right interpretation of the inspired document*. We rejoice to know that this method of teaching divinity is coming into more general adoption; and we hail these lectures, coming as they do from so high an authority, as an auspicious indication, that a better theology is beginning to supersede in our seats of learning the vapid jargon of scholastic and polemic systems." This is an admirable passage, conceived in what we deem the true spirit of sound doctrine, and we, too, hail the information it gives and the practice it enforces, as an auspicious indication of a better mode of studying theology—a mode more likely to lead to the attainment of truth. Nor can we doubt, believing that Unitarianism is the doctrine of the gospel, that if our orthodox friends pursue so admirable a plan in educating their young and their ministers, that we shall witness, ere many years have passed, fruits of abundant increase to our cause and our churches. Mr. James also, in his Pastoral Letter, recommends those of his communion to "seek a revival of religion by a revived attention to the Scriptures;" for, "perhaps the Bible was never more talked about, and comparatively less read, than it is now." These things are among the pleasant signs of the times. We welcome them as evincing the progress of sound principles—of principles which Unitarians recognize as the chief of their characteristics.

The instances of orthodox illiberality, adduced by this writer, we are willing both to omit and to forget. They are the fruits of a system which is passing away. We are more desirous to observe the evidences, that a better is taking its place. We read with pleasure the strictures of the 'Watchman' on Unitarian mistakes, both speculative and practical. The first step towards amendment in a denomination, as in an individual, is a perception of faults; the next is an acknowlment of them; this is even more infrequent than the other, and seldom fails to be followed by the necessary change. We do not believe that a sect derives permanent benefit from an attempt to overlook or to conceal its errors. Our maxim here, and every where is, "the truth, *the whole truth*, and nothing but the truth." We desire more rather than less of mutual reproof. Let us admonish each other in the spirit of love, that we may "perfect holiness in the fear of God."

We close these desultory remarks with a list of monthly publications patronized by the Unitarians of Great Britain, which will at least partially redeem our promise to speak of the means at their command for diffusing their opinions. All their periodicals, we believe, are issued monthly. We do not know that a weekly religious journal is published in England; and it is a curious fact, that, while our country is filled with religious papers, devoted to the interests of the different sects, one of which, we are told, has a list of nearly 25000 subscribers, no attempt has ever been made to establish a similar publication in the British Isles, or if made it has been unsuccessful. Is the English a less reading community than ours? Or do they care less about *religious* reading? Or is the expense of a weekly sheet so great, as to place it without the reach of that class, by whom our papers are supported? But we are straying again. The following is our list:—

"The Monthly Repository and Review of Theology and General Literature," now in the 3d volume of the new series, and the 24th since its commencement.—Published in London, in an 8vo pamphlet of nearly 80 pages. In its design and arrangement it resembles the Christian Examiner, before the late change in that work, and is the most able, as it is the oldest, of the English Unitarian journals. It discovers considerable learning and talent in its contributors, and encourages ample freedom of discussion in its pages. It has passed under the care of several editors, and is now issued by the Unitarian Association.

"The Christian Pioneer," we mention next, because, though the youngest of the class, and published in Scotland, it is, after the Repository, most worthy of attention. It is a 12mo of 36 pages, printed at Glasgow, and understood to be edited by Rev. George Harris. It corresponds in character to the Advocate published by Leonard C. Bowles, or perhaps more nearly to the 'Unitarian,' that appeared for a season in New-York, and to our extreme regret was suspended, after the publication of four excellent numbers. We always find good matter in the Pioneer. It has reached the third volume.

"The Christian Reformer, or New Evangelical Miscellany," issued from the Hackney press, is a 12mo. of 48 pp. containing short articles of easy reading, and is designed as an attendant on the Repository, to receive what may not be entitled to a place in the loftier periodical, or to make its way where the more costly could not enter.

"The Christian Reflector, and Theological Inquirer," edited and printed at Liverpool by Mr. F. B. Wright, contains 24 pages 8vo. and is meant for circulation among those who are unable to read long or learned discussions, and who are pleased with slight notices of what is passing around them. To these persons we presume it is acceptable; its remarks are often written with spirit, though sometimes without sufficient caution, in regard either to the sentiment or the language.

We are not aware that any other periodical in Great Britain is exclusively and avowedly Unitarian. There may be others, as for example, a little work for children, advertised in the Repository, but we have not seen either this or any other. The four, which we have named, are regularly received at our office, and from them we shall continue to cull such information or instruction as we think suited to our purpose.

PEACE TRACT.

We cheerfully copy the annexed advertisement from the Harbinger of Peace for May 1829; and would call the attention of our readers to it, as an object worthy of their regard.

There are no institutions embracing so wide a scope of action, proposing such high and benevolent ends, and numbering such respectable adherents, whose objects have been so little understood, and regarded by the public at large, as Peace Societies. Vague impressions,—that they are equally harmless and useless, that though well meant they are injudicious, that their ultimate object is Utopian, and their means of operation feeble and inadequate,—have almost precluded inquiry into their purposes; and some of the ablest, and most inquisitive, as well as most benevolent minds, have been contented to remain in ignorance concerning the nature of an attempt on an extensive scale, to abolish the greatest moral scourge that has ever afflicted the human race; an attempt too, which is founded on the profession of a rational hope of success.

Much of this insensibility, we believe, may be traced to an impression, that Peace Societies have been more anxious to expatiate on the evils of war, which are not denied, than to point out any feasible plan for their removal; and hence many, who sympathize with these societies in their views of war, withhold their co-operation, from an idea of their inutility. This is a great error. The publications of these societies have not only suggested the means by which this dreadful scourge may be removed, but have demonstrated the practicability of their object. Among others, the idea of a general Congress, or arbiter of nations, has been suggested. In the recommendation of this plan, the friends of peace descend from the religious ground they take, which is often, though unjustly, considered visionary; and occupy one wholly political. The question now proposed, may therefore be discussed, not only by the professed members of Peace Societies, but by political writers of every class, on the broad basis of national and social prosperity, without regard to the peculiarities of the Pacific system.

We think a favorable opportunity is now offered to civilians, and all other gifted minds among us, particularly those who have delighted or instructed us on other political topics; to add to their own celebrity, and to the obligations of an improved world, by the investigation of a subject, far more momentous and vast in its bearings on human happiness, than any principles of local legislation.

In the words of the editor of the Harbinger of Peace, in announcing this offer,—

"We hope the writers will take a view of leagues and alliances, which have enjoyed partial success in former days, and show the reason why they at length failed—which we think was the want of the *pacific principle*; also of the leagues and confederations which now exist, and show how they might be improved and enlarged; that they will point out those particular topics of international law, which it is desirable such a congress should settle—such as the abolition of piracy, privateering, and the slave-trade; define the rights of belligerents—as they relate to blockade, right of search, contraband of war, impressment, confiscation of private debts, the rights of prisoners of war and non-combatants, &c.; and finally, arrange some plan of general arbitration, by which shall be settled all disputes arising between nations, and claims of individuals or bodies corporate on a government other than that to which they owe allegiance; that they will point out the way in which the decrees of such a council may be carried into effect, and discuss the question whether public opinion and commercial regulations will be sufficient to effect it."

A PREMIUM FOR A DISSERTATION.

The Board of Directors of the American Peace Society offer the premium of 30 dollars for the best dissertation on the subject of a Congress of Nations for the prevention of War, which dissertation shall specify the particular object of the Congress, and the mode by which its stipulations may be enforced.

The dissertations must be accompanied with sealed papers, containing the name and address of the authors, with a signature or cypher on the envelope, to be sent, free of expense, to the office of David L. Dodge, Esq. 227 Pearl-street, New-York, before the first day of May next. The successful candidate may take his choice of being made an honorary member of the society, receiving a gold medal, or the money.

Voted at a meeting of the Board of Directors of the American Peace Society, May 14, 1829.

Attest, A. G. Fraser, *Rec. Sec'y.*

AMERICAN HOME MISSIONARY SOCIETY.

This society is supported by the Orthodox clergy and laity, generally, throughout the country. The third anniversary of the society was recently held in New-York. It appears by the report, that its receipts during the past year were $26,999 31. The number of its missionaries and agents is 304. They have been employed in different parts of 18 states. The number of societies or missionary districts aided during the year was 401 and the average time of service of each missionary, was upwards of seven months.

Though the operations of this society may be principally in the new states, or the less populous parts of the country, where religious instruction and foreign assistance are more peculiarly needed, yet, it is probably, also the chief instrument of support, so far as foreign funds are concerned, of those numerous small societies which have been recently formed in various parts of the country, in the bosom of congregations that were before comparatively harmonious, but are now disturbed, weakened, and hindered in their religious progress. So far as its funds have been thus applied, few candid and considerate persons, we think, can regard it as a blessing.

In the new settlements this evil is not felt; and the injurious tendency of the peculiar doctrines, which the missionaries are expected to preach, may, by the blessing of God, on the more valuable parts of their service, be counteracted. But where funds are employed to nourish disaffection, and to encourage divisions and broils in regular and peaceable societies, from whatever pretence it may proceed of singular regard for the truth of the gospel and the honor of God, it needs no deliberation to determine that it is an abuse of sacred things, which deserves the frown of the community.

FEMALE WAGES.

The following advertisement appears in the Philadelphia U. S. Gazette. The evil to which it refers is one of serious magnitude, and if possible, a remedy should be provided. We have been amazed at the inattention of the benevolent to this subject. The rates of compensation paid for many kinds of female labor bear no just proportion either to the services rendered, or to the wants of the applicants. The effects noticed in this advertisement have been produced; not only great distress, but vice, has been the consequence of refusing to give to destitute though industrious women, a fair price for their work—taking advantage of their want to extort from them the toil of a slave, without even a slave's remuneration. We know of no kind of extortion which can more justly be described in the language of an ancient prophet—"grinding the face of the poor."

A GOLD MEDAL.

The editors of the United States Gazette (Philad.) are authorized to offer, (and pledge themselves for the performance,) a gold medal with a suitable inscription, value one hundred dollars, or a piece of plate of equal value, for the best essay, (its merits to be decided on by competent and impartial judges,) on the inadequacy of the wages generally paid to seamstresses, spoolers, spinners, shoe-binders, &c. to purchase food, raiment and clothing; on the effects of that inadequacy upon the happiness and morals, not merely of the females, but of their families, when they have any; and on the probability, that those low wages frequently force poor women to the choice between dishonor and the absolute want of common necessaries. The whole, as far as the nature of the case will permit, to be corroborated with facts, and to embrace an inquiry, whether those evils are susceptible of remedy or alleviation; and if so, by what means. Essays on the subject are to be addressed (post paid) to the editors of the U. S. Gazette, and are expected to be delivered on or before the 1st of November.

CRITICAL NOTICES.

"A Dialogue *on some of the causes of Infidelity.*"

"A Dialogue *between a Christian and a Deist.*"

"Divine Revelation *advocated and illustrated.*"

"The Divine Authority *of the Christian revelation acknowledged.*"

These four tracts are among the late publications of the American Unitarian Association, being Nos. 21, 23, 24, and 25 of the First Series. Each contains 24 pages; and is sold for 4 cents. They were written by the author of "A Dialogue on Providence, Faith and Prayer," which was published as No. 15, of this series, and may be considered a continuation of that tract, as the principal speaker in them all is the same individual. The four last are however more intimately connected, and should be read as parts of one story. In regard to their merits we shall not be surprised to learn that different opinions are entertained. All probably will agree in acknowledging the skill and facility of the writer. The dialogue is well sustained, and the narrative interesting. The purpose of the author must be understood, previously to a fair estimate of the success which has been attained. If any one reads these pamphlets with the expectation of finding an elaborate or logical argument against infidelity, he will be disappointed. Such a design is expressly disavowed in an advertisement prefixed to one of them. "To bring forward the evidences of Christianity was not a part of the main design." It was, to show how deistical opinions might be implanted by the influences of a Calvinistic faith, and be eradicated by the gentle perseverance of Christian example. In neither case was direct instruction the chief means of producing the result. Disgust at the doctrines and effects of a spurious Christianity produced a disbelief of the true, and a state of mind most unfit to perceive the force of just reasoning. To address such a state of mind with argument, unless the Christian is versed in disputatious combat, is often to subject a good cause to reproach through the infelicity of its advocate; and to treat a deist with contempt or to load him with denunciation, is but to pour water on the ice, which it serves to strengthen.

The writer of these tracts has undertaken to trace, for the benefit of believers rather than of infidels, a course which may win back the sceptic, and by the persuasion of Christian character exhibited in the relations of life, and in the hour of death, may overcome prejudice, secure respect, and lead to conviction. We think this design has been happily executed. The course is distinctly marked; the incidents are natural, and some of them touching; and in the various conversations, many remarks and valuable illustrations are introduced. The progress of the youth's mind through the stages of a Calvinistic conversion to infidelity is delineated without extravagance; the scene in the chamber of the dying widow cannot be read without emotion; and the change wrought in young Henderson's mind by this and other circumstances, and by the trains of thought to which his mother had almost insensibly led him, is such as would often, if not always, result from the action of similar causes. While, therefore, we would not present these tracts to a deist in the hope of convincing him that the gospel is a divine revelation, we should anticipate from his perusal of them, that his prejudices would be softened, and his feelings towards Christians conciliated. To the believer in the divinity of our religion they offer not only practical instruction, but many profitable topics of meditation, by pursuing which he may invigorate his faith in God our Father, and in the Lord Jesus Christ.

Unitarian Advocate, *for June*, No. 6. Vol. 3. This number contains the concluding article of the interesting series, entitled "Cursory observations on the questions at issue between Orthodox and liberal Christians."

We thank the author for the instruction and pleasure, their perusal has given us, while we regret that he has, at this time, brought them to a close. We think them exceedingly well adapted to remove prejudices, allay the bitterness of controversy, and direct the spirit of inquiry, which we rejoice to believe, is now generally excited. Many views are presented, which if not absolutely new, are illustrated in an original manner, and would, certainly, suggest new thoughts to the minds of most readers. The closing article seems to us as valuable as any which have preceded it, and is calculated to be practically useful to those who are exposed to the attacks of the proselyting spirit, which deals in popular, though fallacious objections to the simple faith of the gospel, as professed by Unitarian Christians.

We would repeat the wish, which we have often heard expressed, that the author may be induced to prepare these articles for publication in a separate form.

The next piece in this number is entitled "Jesus the image of God," and contains, in a short compass, many fine thoughts. We have then an article on the "Influence of Maternal character on Early Education," and the conclusion of a sensible exposition of "Jewish Ceremonies" as connected with the doctrines of the New Testament.

The number closes with the reply of Rev. Mr. Parkman, from our paper, to the attack of the "Spirit of the Pilgrims," on the Boston Unitarian clergy.

The Liberal Preacher, *for June* 1829, contains a Sermon by Rev. Nathan Parker, D. D. of Portsmouth, entitled, "*The Goodness of God leadeth men to repentance.*" Rom. ii. 4.

We have nothing to regret in this sermon, except its brevity. The preacher has touched with a powerful hand, an interesting and practically important topic; and one which cannot be too frequently, and strongly enforced. After acknowledging that the true spirit of Christianity is gaining ground in the world, he takes the position, that the goodness of God does not yet affect the minds of those who confess it, in the manner that it ought; and he substitutes and accounts for this fact, by very clear and forcible illustrations; he shows that it is not only, not made a subject of grateful reflection, but is even perverted into an encouragement to sin; and then proceeds to point out its true design,—to improve the character, by awakening grateful reflection, and by evidences drawn from the experience of human instruction, proves that this is in general, and when properly combined with the exertion of authority, the wisest and most efficient course; and he brings us to a conclusion, which we think irresistible, that although the terrors of an angry judge, and future punishment, may create alarm in the conscience, and a salutary dread of sin, and are at first sometimes necessary for this purpose; it is only the perception of the divine benevolence, which can truly convert the mind to active voluntary virtue, and affectionate piety.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

JUVENILE BOOKS.

Mr. Editor,—

I have recently experienced much gratification in reading a little book, designed for juvenile readers, published by the Sunday School Society. Considering this Association as an important instrument of producing moral influence on the rising generation, I think all, who wish it success, should be willing to contribute by the best means in their

power to the extension and improvement of those qualifications, which will render that influence beneficial.

Some who are not capable of directly promoting its welfare, by furnishing materials for the instruction and entertainment of the young, may indirectly contribute to its usefulness, by occasionally commenting on the labors of those who devote their time and talents to so worthy an object. There is however one point on which few are sufficiently independent; it seems almost a maxim with reviewers, when noticing productions of female authors, in this department particularly, to use the language of unqualified praise, if they approve the general sentiment of the writer. It is indeed much more pleasant to praise generously, than to censure even sparingly; but perhaps more good may be done, both to writers and readers, by a judicious application of the latter, if it be not unjust or unkind. "They are our best friends who tell us of our faults." Such have been my views and feeling, while reading the "Warning," and reflecting on its tendency in connection with other books published by the same Society. I have seen no work of the kind, since the "Two Birth Days," which has appeared to me so interesting as this; which contains such pure, correct, religious sentiment, so happily inculcated, so simply delineated, so naturally, yet so affectingly exhibited. The character of "Lucy Fuller" is well drawn and perfectly natural; though some may, perhaps, doubt the utility of placing such highly wrought scenes as are pourtrayed in her story, before the minds of children.

It may also be regretted by some that Lucy's flippant speeches were introduced in detail, particularly those on the subject of Bible lessons, from the fear that her remarks might cause in some persons, associations prejudicial to a serious frame of mind in reading those portions, which they might ever after strive in vain to eradicate.

The whole story of "Mary Allen" is in every respect unexceptionable, and highly interesting; her character though less common, is quite as natural as Lucy's; it is a simple and beautiful example; while that of her unfortunate friend, is a sad, and awful "Warning." I sincerely hope that happy consequences may arise from the interest excited by this story; that some ladies will be induced by it, to speak "a word in season" to the poor and friendless; to use all the influence they possess over the hearts of their parents. R. T.

STANDING AT CHURCH WHILE SINGING.

To the Editor of the Christian Register.

Sir,—

In answer to the inquiries of X. in the Register of the 9th ult. I fear that we must ascribe the incongruous and unseemly appearance in our religious assemblies, of which he complains, to indifference on the part of most of the members to the service referred to. As the exercise of singing is, or ought to be, expressive of reverence or praise, and we instinctively rise when the presence of a superior calls for an expression of respect, it would be generally conceded that a standing posture is most consonant with the proper discharge of this duty. The excuse originally alleged for not conforming to it, is fatigue; and it comes from those, who with minds wholly absorbed can stand for hours at their desks, or behind their counters, or at their work benches, or on the 'change, or in haranguing a legislative or judicial assembly, or in their domestic occupations, or in viewing a picture gallery, or in an evening party, or in dancing or walking, without a sense of weariness;—but who cannot so far interest themselves in ascriptions of praise and thanksgiving to God, as to be insensible of the fatigue of standing on a soft carpet in a comfortable building for the space of five or ten minutes.

There is one absurdity, however, still more striking than that of a portion of the congregation remaining habitually seated while the rest as habitually rise; and that is the custom of a majority rising during the first and last exercises and keeping their seats in that intervening. If it is essentially proper to rise at one time, it certainly is so at every other, and nothing but infirmity should induce a departure from this rule. And if it is a matter of entire indifference, it would certainly be better for those, who think so, to adopt the mode most agreeable to them, and adhere to it; and thus establish a uniformity of practice, and prevent the appearance of disrespect for the service, which seems to be implied by a disregard for the manner in which it is conducted.

The effort to induce the members of congregations generally, to rise during the exercise of singing, has been long made, and without any progress towards success: and as the choice of forms is comparatively of less importance than the preservation of regularity in the modes of conducting worship, if indolence cannot be made to yield to a sense of propriety in this respect, it would be better, I think, to make it subservient to the production of uniformity, and that all should remain seated. The irregularity now existing would then cease to distract attention from the service; and those, whose preference for the other mode induces them to rise with the rest, and whose sense of propriety and *consistency* compels them to a uniformity of practice, will be relieved from the unpleasant necessity, of either appearing singular or of doing what they disapprove,—and perhaps of subjecting themselves to the imputation of affectation of decorum, or of religious zeal. G.

[For the Christian Register.]

SABBATH.

Mr. Editor,—

Your correspondent, "*Parvulus*," in his communication headed "*Small Criticisms*," in the last Register, has something to say against the familiar use of the word *Sabbath*. He seems to think that "*Sunday*" is preferable. "Sabbath," says he, "I conceive to be, strictly a Jewish term; to my mind at least it always conveys Jewish ideas." Now I can conceive of no impropriety in calling the first day of the week the Christian Sabbath, or simply the Sabbath. Supposing that it *is* a Jewish term, what then? Is it not better to apply *scriptural* language to the time consecrated to the worship and service of the only true God, than to use a *heathen* expression for the same purpose? Sunday is the day anciently dedicated to the Sun; and it was so called from its being set apart by the Saxons for the worship of this great luminary, which was their favorite idol.

Let us, therefore, before we suffer a term associated with so many holy ideas as *the Sabbath*, to pass into disuse, first find a better one; and this, I think, it will be very difficult to do. I object to the substitution of "*Sunday*," for the reasons already stated. I object to the "*first day of the week*," because it it is too long, and because the expression "on the *last first* day of the week," which would often be used, is a bad expression. I should also object to the substitution of "*Lord's* day," because this would be using the name of the Saviour too familiarly. All things considered, I think no good purpose could be answered by neglecting to apply the word "*Sabbath*" to our regular day of public worship.

Perhaps your correspondent, in adopting the signature "*Parvulus*," would not have your readers regard his remarks as being of much importance. I however thought it proper to say a few words on the other side of the question. E. D.

[For the Christian Register.]

PAROCHIAL HISTORY OF STOW.

Mr. Editor,—

In your notice of the recent Ordination at Stow, you seem desirous of learning something of the character of the performances, and of some facts in the history of this religious society. Of the performances I shall not attempt to give a particular and detailed account; but shall only say of them collectively that they were highly impressive, solemn, and interesting, as was testified by the rivetted attention of a very numerous and crowded audience, during the whole time of their continuance. They were throughout characterized by the mild and peaceable spirit of the gospel of Christ, and were rich in the enduring graces of Christian meekness, benevolence and charity.

As to the facts in the history of this society, those within my reach are cheerfully communicated.

Stow was originally settled in 1653, by two adventurers from Charlestown, Kettle and Boon, on lands known by their names to this day. They and subsequent settlers were driven away by the Indians. On 16th May, 1683, the town was incorporated. Its Indian name was Pompsiticutt.

In 1686, *thirty-seven* inhabitants, in the true spirit of that age, erected a meeting-house and a house for a minister.

In 1700, the Rev. John Eveleth, a graduate at Cambridge in 1689, was ordained the first minister, and continued about 17 years.

In 1713, the second meeting-house was built. The Rev. John Gardner, a native of Charlestown, and a graduate at Cambridge in 1715, was ordained the second minister, 13th November, 1713, and died 10th January 1775.

In 1752, the population having increased to 620, the third house was built, which stood till 1827, when the present neat, classical, and commodious edifice was erected, by the liberality and enterprise of the present inhabitants.

The Rev. Jonathan Newell, a native of Needham, and a graduate at Cambridge in 1770, was ordained the third minister, colleague with Mr. Gardner, 11th October, 1774, and continued his labors till the fall of 1828, when, feeling the infirmities of age fast stealing upon him, he voluntarily relinquished his charge, and the town, in accordance with his wishes, invited the present pastor, the Rev. John L. Sibley, a native of Union, Maine, a graduate at Cambridge in 1825, who completed his education for the ministry in the Theological School at Cambridge, last August, and was ordained fourth minister of this church and congregation, on the 14th ult.

It will be seen by a reference to dates, that, although the term during which the first minister continued in office was comparatively short, that of each of his successors has been unusually long, and that there had been but one ordination in the town for nearly 111 years.

For other particulars respecting this town, antiquarians are refered to an interesting century discourse of the Rev. Jonathan Newell, delivered on May 16, 1783, and to the Massachusetts Historical Collections, Vol. X. p. 83.

In this age of discord and polemical rancour, it must be peculiarly gratifying to the friends of peace, to learn, that there is yet one quiet retreat, where the din of war has not been heard, nor its desolating ravages committed: that throughout the long period, from the first organization of this religious society to the present day, an uninterrupted harmony has reigned. No religious dissensions and animosities have been suffered to take root. No discordant and venomous factions have sprung up, to bite and devour each other, in the name of the Prince of peace. There have been no quarrellings *about* religion, that sure indication that its power is neither known nor felt. These evils, the legitimate consequences of sectarian fanaticism and party zeal, they have hitherto escaped; and the mild spirit of peace, concord, forbearance, and brotherly love, has prevailed in the conduct of their parochial affairs. It is a pleasure to add, that this spirit still exists, and has been manifested in a high degree, in the recent transactions of the town. No small praise is due to the present inhabitants, for the energy, liberality, and unanimity they have displayed, in promoting the best interests of society, the interests of knowledge, virtue and religion.

It must be the prayer of every Christian, of every philanthropist, that this society may long continue in its present prosperous and happy state; and that they may long know and feel, "how good, and how pleasant a thing it is, for brethren to dwell together in unity." A. B.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

The principal subjects of interest brought under discussion in the Legislature, during the past week, were the proposed State Tax, and the Western Railroad.

A discussion of some length on the Railroad took place on Saturday and again on Tuesday. The subject has been finally deferred to the next session of the Legislature.

A bill to levy a tax of 75,000 dollars has been passed in both Houses.

On Tuesday the two Houses met in convention for the choice of two Trustees of Amherst College. A statement of the result will be found in another part of this day's paper.

On Friday the Legislature was prorogued to the first Wednesday in January.

Harvard University. An adjourned meeting of the Board of Overseers was held on Thursday, in the Senate chamber in this city. Votes of concurrence were passed in relation to the Dane Professorship of Law. Of this, and other measures of importance, in relation to the Law School, we must defer a further account till next week. We have only room now to state what was done in relation to the Theological School. The proceedings of the Corporation on this subject, communicated at a former meeting, were brought before the Board, and the statutes for the Professorship of Pulpit Eloquence and the Pastoral Care adopted by the President and Fellows, were agreed to in concurrence. A unanimous vote of concurrence was also passed, in the appointment of Rev. Henry Ware, jr. to be Professor on this foundation.

Amherst College. In convention, (on the 10th inst.) the two branches of the Legislature made choice of Samuel Lathrop and William B. Calhoun to fill the two existing vacancies in the board of trustees of Amherst College. The whole number of votes was 387. Mr. Calhoun had 335; Mr. Lathrop 198, four more than were necessary to a choice. Rejoice Newton of Worcester, the candidate opposed to Mr. Lathrop, had 189. *Cour.*

The Boston Daily Statesman, is discontinued. A weekly paper only will be issued hereafter.

At a meeting of the Directors of the New England Society on Wednesday, it was voted, *not* to have any Sale or Exhibition the present year.

Dreadful Explosion. On the afternoon of Thursday, the 4th inst. the U. S. steam frigate Fulton, stationed in New-York harbor, as a floating battery, was blown up by the accidental communication of fire to the magazine. The magazine contained at the time but three barrels of powder. The explosion however, has made the frigate an entire wreck. There were supposed to have been about sixty persons on board at the time of the explosion. Twenty-eight were killed, and twenty-two wounded more or less severely. Among the killed was Robert M. Peck, a former printer of the Christian Register.

Among those severely wounded was Lieut. Breckenridge, who is since dead. We omit the remaining names of the killed and wounded, as the individuals are probably known to very few of our readers. Every proper attention was immediately given for the relief of the wounded; and the dead have since been interred with suitable marks of attention.

The accident is attributed to the carelessness of the gunner, who is supposed to have entered the magazine with a candle, contrary to the usual practice, and when in a state of intoxication.

Saratoga Waters. Dr. John H. Steele, of Saratoga, has recently discovered a new medicinal property in the salubrious health springs of that village, viz;—*Iodine*, in the state of *hydriodate of soda*. This property is celebrated for its efficacy in the cure of scrofulous and other indolent enlargements of the glands.

Pugilism. An attempt was lately made at New-Market, Virginia, to introduce the foreign practice of boxing. A battle was indeed fought by two foreigners; but we are glad to learn, that the parties received little sympathy or countenance from the populace, and that the proper authorities have brought the subject before the grand jury, and that they have presented not only the leaders, but all who appeared to be concerned.

We have before noticed the death of Frederick Kohne, Esq. on the 26th ult. in the seventy third year of his age. We have ascertained from the best authority, his will, that he has bequeathed nearly four hundred thousand dollars to Religious and Charitable Institutions. The following items embrace an amount of $378,000. Some of the bequests are truly munificent; three of them amount to $260,000.

Rumor estimates the whole amount of property bequeathed by Mr. Kohne at a million of dollars. The tax to the State under the Collateral Inheritance Act, if rumor estimates correctly, will be 20,000 dollars for the Canal Fund. This will assist in obtaining the Loan now wanted on the best possible terms.

To the Theological Seminary of the Protestant Episcopal Church in the United States of America, established near Greenwich in the State of New-York,	$100,000 00
To the Domestic Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,	10,000 00
To the Society of the Protestant Episcopal Church, South Carolina,	5,000 00
To the Ladies Benevolent Society in Charleston, S. C.	5,000 00
To the Shirras' Dispensary in Charleston, S. C.	10,000 00
To the Bishop's Fund in South Carolina,	5,000 00
To the Female Episcopal Benevolent Society of St. James's Church in the city of Philadelphia, for the use of the poor of that Church,	3,000 00
To the Philadelphia Dispensary,	10,000 00
To the Female Associations of Philadelphia,	5,500 00
To the Orphan Society of Philadelphia,	60,000 00
To the Infant School Established in Philadelphia,	5,000 00
To the Charleston, Protestant Episcopal Domestic Missionary Society which employs as their Missionary the Rev. Edward Phillips,	10,000 00
To the Mariners Church in Charleston, S. C.	5,000 00
To the House of Refuge in Pennsylvania,	100,000 00
To the Society of the Protestant Episcopal Church for the advancement of Christianity in Pennsylvania,	5,000 00
To the Pennsylvania Institution for the Deaf and Dumb,	20,000 00
To the General Episcopal Sunday School Union,	20,000 00

Democratic Press.

Webster's Dictionary. At a meeting of teachers and other literary gentlemen on the eighteenth of May last, a committee was appointed to examine *Webster's* American Dictionary, and report their opinions on the merit of the work. At a subsequent meeting their report was read and accepted. In this report the committee say, that the Prefatory and Introductory remarks of the author command the most unqualified approbation—and that the etymological character of this work gives it a claim of preference, as in this particular all former lexicographers are very defective, and a knowledge of radical language is essential to a thorough acquaintance with the derivative words—that the accuracy of the definitions in this work also gives it a superiority over others, as we here find not only the original meaning of words, but the group of ideas which cluster around it, and are delighted in tracing the affinities and liknesses between the parent and the offspring—that a knowledge of etymology is essential to the correct orthography of a derivative language, and that for want of this knowledge, the orthography of words is sometimes mistaken, and the words are made to express ideas different from the true ones, and in some cases is absurd or ridiculous. That in accentuation the author has followed the general principle of euphony, and for the discrepancies from Walker, reasons are assigned which in general are satisfactory to the committee—that to reduce this fugitive attribute of our language to uniformity is a vey difficult task, but that a general rule of classification, laid down by Dr. Webster, as far as the information extends, is judicious and analogous

The committee consider the excellence and value of this work to be much enhanced by the addition of more than twelve thousand words to the largest list in any other work of the kind, and among these are the technical terms of modern science.

The committee remark that the difficulties of which foreigners complain, in acquiring a knowledge of the English language, arising from the varied sound of the vowels and some of the consonants, call loudly for a remedy; and they think one is found in the use of the points introduced by Dr. Webster, which are easily introduced and applied, and that if, by these means, all, or even a part, of these difficulties shall be removed, incalculable benefits will be the result. Providence has permitted us to live in a most eventful period of the world. They observe that the moral and religious enterprise of the present day—the improvements in arts and sciences—the discovery of new modes of applying moral and physical force, present an aspect of no common interest, and appear to designate the present as the most suitable time for the adoption of such work as the one under consideration, as a standard of the English language--a language copious and scientific, and destined to be a medium of the greatest blessings to the world.

The public are informed that an abridgment of the American Dictionary, by J. E. Worcester, of Cambridge, Mass. is nearly completed and stereotyped. The abridgment will be a super-royal octavo containing about a thousand pages in nonpareil type, comprising all the words in the quarto, with the chief Etymologies and full definitions. To this will be subjoined a synoptical view of the differences of pronunciation between the author and some of the latest English orthoepists; and Walker's Key to the pronunciation of classical and scriptural names, with some notes of emendation.---Price six dollars.

The public are also informed that the author has prepared a smaller abridgment of his dictionary for the use of the counting house and for primary schools; and a new elementary work, or spelling book, both in uniformity with the quarto, in spelling and pronunciation. In preparing the latter he has consulted the most experienced instructors, and so classified the various words of irregular formation, as to enable the pupil to surmount most of the difficulties of the language, with the help of this little book alone. To complete the scheme for facilitating the acquisition of the language, and rendering the pronunciation less liable to fluctuation, the author has devised points or marks to be attached to the anomalous vowels and consonants, which points will serve as a certain guide to the true pronunciation.

In addition to these books, a small book of First Lessons, containing the easiest lessons for the spelling book, will be published for the use of beginners.—These works are to be forthwith stereotyped in this city, under the inspection of the author; and being uniform in orthography and pronunciation, will relieve the teachers who have used them from the perplexities to which they are now subjected by the diversities and discrepancies of elementary books. Between forty and fifty of the principal teachers, male and female, in this city, have already manifested their cordial approbation of this system of elementary instruction. *N. Y. E. Post.*

FOREIGN SUMMARY.

From Europe. London papers to April 30th were received at New-York on the 4th inst. A report was in circulation that England, France and Austria were about to remonstrate with Russia, in regard to her contest with Turkey.

The dates from Constantinople are to March 26th. Warlike preparations and arrangements were going on, but the armies had not approached near enough to expect any immediate engagement.

Complaints having been made by some of the foreign journals that the Turkish government had negociated loans with English capitalists, it was replied that government could not prevent individuals from appropriating their silver in what manner they please; and that Russia had contracted for large sums there. It was also replied, in reference to English mariners having enlisted in the Turkish service,—that when they have neither pay nor employment at home, they have a right to serve where they please, provided it be not with a nation with whom their own country is at war.

The British Parliament, which had adjourned for a short period, resumed its session on the 28th of April. The Catholic lords had taken their seats in the House of Lords, as Peers of the realm. It is now 143 years since a Catholic lord has been allowed to occupy his seat as a member of Parliament.

Portugal. It is rumored, that an Ambassador Extraordinary would proceed from England for the purpose of endeavoring to effect an arrangement between Don Pedro, and Don Miguel.

The young Queen of Portugal, for some time resident in England, has been required by Don Pedro, her father, to return to Brazil.

Later from Europe. English papers to May 9th have been received at New-York. There was great distress among the manufacturers. Great riots had taken place near Manchester among the workmen, at which one mill had been burnt, and two others partially demolished. The riot was occasioned by a reduction of wages. The military were called out to quell the disturbance.

A London paper of May 2nd states that an attempt was about to be made by the British Government, in conjunction with some other Powers, to put down the existing authorities in Portugal and expel the usurper.

Prussia. The latest intelligence from Berlin is April 26th. Deplorable accounts continue to be received of the effects of the late inundation in West and East Prussia. The dikes had given way in thirty places. The low grounds in many of the most fertile parts on the Vistula and Nogath, are under water, and only the roofs of the houses to be seen. Hundreds of houses been swept away, and great numbers of persons perished.

Spain. The New-York Daily Advertiser, referring to the reported preparations of Spain, to regain her influence and authority in South America, has the following remarks.

"We have heard much of these expeditions for several years; but they have as yet affected nothing important, even when Colombia, Central America and Mexico were laboring under the severest difficulties arising from poverty, ignorance of government and internal commotions. Many of the armies which have been reported to be collecting have never sailed from Spain; and the few cruisers which have appeared off those coasts, have prudently returned early to port, and wisely given over their impracticable enterprises. Under the present more settled state of thing, both under Guerrero and Bolivar, it seems to us, it would be madness in Ferdinand to renew his hopes of fixing his foot again on the American Continent, no less than it is to expect to hold Spain forever under his present corrupt and feeble system."

Intelligence had been received from *Ancona*, in the Adriatic, April 12th, that Admiral Heyden intends to blockade the harbor of Alexandria, to prevent the Pacha of Egypt from sending supplies of provisions to the Porte.

Accounts of the same date have been received from the frontiers of Servia, in which it is stated that the warlike preparations, on the part of the Turks, were exceedingly formidable.

We give the following extracts.

The Marquis of Anglesea made a full explanation of his administration of the Government of Ireland, in the House of Lords, on the 4th May, and was replied to by the Duke of Wellington.

A letter from Ancona says that the United States having failed in their effort to obtain from the Porte the cession of an island in the Mediterranean, had opened a negotiation with the Greek Government, for a similar object, with every prospect of success.

Accounts from Smyrna state that hostilities have again broken out in the Island of Candia, between the Turks and the Greeks.

Affairs of the East. The following paragraphs are from foreign papers.

According to some articles in the Paris papers of April 29, it may be presumed that active hostilities between the Turks and Russians have already commenced on a very extensive scale. The preparations for the contest are formidable on both sides, and it is thought not improbable that in the course of a few days intelligence of some important military event may be received.

The affairs of Russia and Turkey engross a considerable portion of the attention of the politicans of the day, and the progress of the armies is looked forward to with much anxiety. Russia, it is evident, is influenced by a desire to crush Turkey, in order to extend her power; and we fear, unless the Autocrat be remonstrated with in a very forcible manner, he will pursue and obtain his object, to the decided disadvantage of England and other European States. Russia is already a powerful nation; her population is almost numberless; and let her obtain the fertile provinces of Turkey—her seaports and arsenals, and the Emperor Nicholas will dictate laws to Europe.

MARRIAGES.

In this city, on the 4th inst. by Rev. Dr. Lowell, Mr. John G. Park, of Groton, to Miss Lucretia Thayer, daughter of Mr. Joel Thayer, of this city; Mr. Francis D. Holbrook, of Randolph, to Miss Nancy Hollis; Mr. J. D. Bascom to Miss Nancy Dinsmore; on Sunday morning, by Rev. Mr. Pierpont, Mr. William Hardwick, of the firm of Veazie & Hardwick, to Miss Sarah, daughter of the late Charles Howard, Esq.; by the Rev. Mr. Greenwood, Rev. Samuel Kirkland Lothrop of Dover, N. H. to Miss Mary Lyman Buckminster; Mr. Albert Griswold, of Lowell, to Miss Abigail Johnson Poor; Mr. Daniel L. Woodman to Miss Mary Brazer.

In Roxbury, by the Rev. Dr. Porter, Mr. William Fellows, of Louisville, to Miss Caroline, daughter of Charles Davis, Esq.

In Salem, Mr. Joseph H. Fabens to Miss Elizabeth Curtis.

In Marshfield, Mr. David Harding, of Hingham, to Miss Betsey Turner, eldest daughter of Capt. Joseph Tilden.

In Exeter, Lieut. J. Collins Long, of the U. S. navy, to Miss Mary Olivia, youngest daughter of Nath'l. Gilman, Esq.

In Newport, Mr. Henry Monroe, of New-York, to Miss Lucinda D. Dabney, of N.

DEATHS.

In this city, Mr. Peleg Hayden, aged 37; Mr. Asa Dearborn, of Portsmouth, N. H. aged 58; Mr. Benjamin Ticknor, aged 38.

At the Marine Hospital, Chelsea, David Potter, a native of Concord, aged 41.

In Roxbury, on Saturday last, Gen. Henry Dearborn aged 78.

In Dedham, Mr. Giles Richards, aged 75.

In Hingham, Mrs. Silence Cushing, aged 87.

In Salem, Mrs. Sarah Needham, aged 88, relict of the late Mr. Edmund N.

In Northampton, Mr. Samuel King, aged 67.

In Norridgewock, Me, Hon. Nathl. Rogers, aged 73, formerly of Exeter, N. H.

In Bath, Me. at his father's residence, on Thursday last, Wm. J. Read, Esq. Attorney at Law, of Eastport, aged 28, son of the Hon. Nathan Read.

In New-York, (drowned) Captain Greenleaf, of brig Bunker Hill, ready to sail for River of Plate. His body was found several days afterwards.

In Grafton, (Ohio,) Stephen Sibley, Esq. formerly of Massachusetts, aged 70.

MR. TUCKERMAN'S

FIRST Semi-annual Report of the *Third* year of his services as a Minister at Large in Boston; Just published and for sale by L. C. BOWLES, 50 Washington-street. June 13.

NEW BOOKS.

JUST published and for sale by L. C. BOWLES, 50 Washington-street.

My Religious Experience at My Native Home.

"O that Parents would but take a hint of wisdom from this. And I do most earnestly solicit them to drive austerity from their religious teaching, and to make the idea of God not only one of their earliest, but one of the *happiest* of the infant mind." *Jotham Anderson.*

A Reply to Three Letters of the Rev. Lyman Beecher, D. D. against the Calvinistic Doctrine of Infant Damnation. From the Christian Examiner, with *Additions.*

Sermons by the late *Rev. Joseph S. Buckminster*, now first published from the Authors Manuscripts.

A Sermon delivered at the Ordination of the Rev. Jonathan Cole as Pastor of the First Congregational Society in Kington, January 21, 1829. By John Brazer.

A Dudleian Lecture delivered before the University in Cambridge. By H. Hildreth, A. M., minister of the First Parish in Gloucester. June 6.

THE MISS QUINCYS,

HAVING opened an Infant School, at No. 63 Milk street, in operation since the 4th inst. accommodated with spacious Rooms, and a commodious yard and garden for air and exercise, invite the patronage of Ladies' to their determined exertion, to unite the most affectionate care, to the most fascinating means of instructing the Infant mind.

N. B.—Classes of misses of any age, will be taught sewing, in separate apartments. May 23.

SELECTED POETRY.

[From the American Monthly Magazine.]

THE SHUNAMITE.*

It was a sultry day of summer time,
The sun pour'd down upon the ripen'd grain
With quiv'ring heat, and the suspended leaves
Hung motionless. The cattle on the hills
Stood still, and the divided flock were all
Laying their nostrils to the cooling roots,
And the sky look'd like silver, and it seem'd
As if the air had fainted, and the pulse
Of nature had run down, and ceas'd to beat.

"Haste thee, my child!" the Syrian mother said,
"Thy father is athirst!"—and from the depths
Of the cool well under the leaning tree,
She drew refreshing water, and with thoughts
Of God's sweet goodness stirring at her heart,
She bless'd her beautiful boy, and to his way
Committed him. And he went lightly on,
With his soft hands press'd closely to the cool
Stone vessel, and his little naked feet
Lifted with watchful care, and o'er the hills,
And through the light green hollows, where the lambs
Go for the tender grass, he kept his way,
Willing its distance with his simple thoughts,
Till, in the wilderness of sheaves, with brows
Throbbing with heat, he set his burden down.

Childhood is restless ever, and the boy
Stay'd not within the shadow of the tree,
But with a joyous industry went forth
Into the reaper's places, and bound up
His tiny sheaves, and plaited cunningly
The pliant withs out of the shining straw,
Cheering their labor on, till they forgot
The very weariness of their stooping toil
In the beguiling of his earnest mirth.
Presently he was silent, and his eye
Closed as with dizzy pain, and with his hand
Press'd hard upon his forehead, and his breast
Heaving with the suppression of a cry,
He uttered a faint murmur, and fell back
Upon the loosen'd sheaf, insensible.

They bore him to his mother, and he lay
Upon her knees till noon—and then he died!
She had watch'd every breath, and kept her hand
Soft on his forehead, and gazed in upon
The dreamy languor of his listless eye;
And she had laid back all his sunny curls,
And kiss'd his delicate lip, and lifted him
Into her bosom till her heart grew strong—
His beauty was so unlike death! She leaned
Over him now, that she might catch the low
Sweet music of his breath, that she had learn'd
To love when he was slumbering at her side
In his unconcious infancy—
—"So still!
'Tis a soft sleep! How beautiful he lies,
With his fair forehead, and the rosy veins
Playing so freshly in his sunny cheek!
How could they say that he would die! Oh God!
I could not lose him! I have treasured all
His childhood in my heart, and even now,
As he has slept, my memory has been there,
Counting like ingots all his winning ways—
His unforgotten sweetness—
—"Yet so still!—
How like this breathless slumber is to death!
I could believe that in that bosom now
There were no pulse—it beats so languidly!
I cannot see it stir; but his red lip!—
Death would not be so very beautiful!
And that half smile—would death have left *that* there?
And should I not have felt that he would die?
And have I not wept over him?—and pray'd
Morning and night for him?—and *could* he die?
No—God will keep him. He will be my pride
Many long years to come, and this fair hair
Be of a deeper blue when he is grown;
And he will be so tall and I shall look
With such a pride upon him!—*He* to die!"
And the fond mother lifted his soft curls,
And smiled, as if't were mockery to think
That such fair things could perish—
—Suddenly
Her hand shrunk from him, and the color fled
From her fix'd lip, and her supporting knees
Were shook beneath her child. Her hand had touch'd
His forehead, as she dallied with his hair—
And it was cold—like clay! Slow—very slow
Came the misgiving that her child was dead.
She sat a moment, and her eyes were clos'd
In a still prayer for strength, and then she took
His little hand and press'd it earnestly—
And put her lip to his—and look'd again
Fearfully on him—and then, bending low,
She whisper'd in his ear—"My son!—My son!"
And as the echo died, and not a sound
Broke on the stillness, and he lay there still,
Motionless on her knee—the truth *would* come!
And with a sharp, quick cry, as if her heart
Were crush'd, she lifted him and held him close
Into her bosom—with a mother's thought—
As if death had no power to touch him there.

* * * * * * *

The man of God came forth, and led the child
Unto his mother, and went on his way.
And he was there—her beautiful—her own—
Living and smiling on her—with his arms
Folded about her neck, and his warm breath
Breathing upon her lips, and in her ear
The music of his gentle voice once more!

Oh for a burning word that would express
The measure of a mother's holy joy,
When God has given back to her, her child
From death's dark portal. It surpasseth words.

* 2d Kings iv. 18—37.

BIOGRAPHICAL.

RELIGIOUS CHARACTER OF DE WITT CLINTON.

The following extracts are from the Memoir of De Witt Clinton, by Dr. Hosack, which, as it appears in a large and expensive quarto, will probably be read by few persons.

An interesting question here presents itself; what were the religious sentiments of this distinguished man, whose mind was so highly endowed with natural powers of reflection, and enriched by such varied and extensive attainments? An intimate acquaintance with the works of nature, cannot fail to elevate the mind to the most sublime conceptions of the intelligence and power of the Supreme Being, and at the same time dilate the heart with the most grateful emotions, and pleasing views of a superintending Providence. These sentiments and feelings, as I have oftentimes personally had an opportunity of witnessing, were enjoyed and expressed by Mr. Clinton in the fullest extent. In his last discourse to the Bible Society, at its eleventh anniversary, he thus expresses himself on this subject:—"To those who have observed the leading events which have affected the primary interests of the human race, their must appear an obvious connexion or concatenation, demonstrating with irresistible force, the superintending Providence of Almighty God."

He was no less a believer in the doctrines of the Christian faith; reflecting upon the doctrines of Christianity, a subject of the deepest interest to mankind, and as he expressed it, involving the most awful responsibilities, he became convinced of their truth, and that the greatest evidence of their divine origin, was manifested in the purity of their ethics, and the superiority they exhibit over every code that has ever been found or promulgated by man. His discourses delivered at the anniversaries of the Bible and missionary societies; before the society instituted for the education of young men for the ministry; his address relative to the establishment of public schools for the education of the poor; his messages to the legislature; his proclamations as the Chief Magistrate, in setting apart days of public thanksgiving, all evince his attachment to the great interests of religion, and his devotion to that great and good Being from whose bounty we derive all that we enjoy. In one of his addresses* to the Bible Society, speaking of the objects of the anniversary meetings of that excellent institution, he observes, "they are connected with time and eternity;—with our present and future state of existence. That Christianity has elevated the character of man, and blessed him in his domestic connexions, and in his social relations, cannot be denied by the most obstinate scepticism." He adds, "we must indeed shut our ears against the voice of experience, and our eyes against the light of truth, if we do not yield implicit faith to the exalting and meliorating virtues of our divine religion. The star that attracted the wandering curiosity of the wise men of the East, has become a sun of light to the human race, and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge and of virtue."

It is also to be remarked, that men whose minds have been enlarged by extensive knowledge and reflection, who have been accustomed to think and reason upon all subjects with a spirit of liberality and generous freedom, are not apt to become bigots to any peculiar sect or modes of faith. Mr. Clinton's liberality of sentiment, and charitable construction of the various doctrines and ordinances that divide the religious world, was no less apparent upon this, than upon every other subject that occupied his serious deliberation. At the same time that he reverenced the sincere worshipper of God, whatever may have been his peculiar tenets, or even his superstition, he knew not that sectarian zeal, that weakens the strength and chills the warmth of catholic charity; but confiding in the mercy of him who

"doth prefer
Before all temples the upright heart and pure,"

he knew not "those sectarian fires which put out Christian light." But cherishing the principles and performing the duties enjoined by the essentials of Christianity, in which all those varying sects accord, and rejoicing in the hopes and consolations which religion and reason supply, he looked forward to his dissolution with composure and resignation, prepared to meet the great event, which he manifestly anticipated was not then far distant. In the last conversation which I held with him on the Friday preceding his death, he evinced those feelings with his accustomed equanimity of manner, and characteristic firmness; speaking of his disease, (the sounds of his voice still vibrate on my ears) he emphatically observed, and in the very language of the father of our country to his physician and friend, "Doctor, I am not afraid to die."

* See his Discourse at the ninth anniversary, 1825.

MISCELLANEOUS SELECTIONS.

OWEN AND CAMPBELL.

Although we have given in a late number, an account of the debate between these gentlemen, we select the following passages as furnishing some further particulars which may be interesting to our readers. They are taken from Mr Flint's "Western Review." Referring to Mr. Owen, the writer remarks;—

At least he could not be charged with disguise or reservation; but came out with gratuitous plainness, in the most revolting and desolating tenets of the creed of the everlasting sleep of death. 'The particles which compose my body,' said the philosopher, 'are eternal. They had no beginning, and can have no end. I shall be decomposed, and lose my consciousness in death, to be recomposed and to reappear in new forms of life and enjoyment.' As he uttered this, a general revulsion of horror passed across the countenance of the crowded audience. We felt at the moment the long covered coals of our own eloquence burning in our bosom; and fancied that we could have made an overwhelming appeal to the horror stricken multitude.

* * * * * * *

During the eight days that the discussion lasted the church was uniformly crowded, seldom admitting all the spectators. We all felt, that our city richly deserved the compliment, which both the disputants gave it. There was the most perfect order, and entire decorousness of observance, during the whole debate. Although the far greater proportion were professed Christians, and no small part of the stricter class, they received with invincible forbearance, the most frank and sarcastic remarks of Mr. Owen, in ridicule of the most sacred articles of Christian belief. We thought these remarks were often gratuitously offensive. But we perceived it to be part of his system, to keep back nothing; and to leave no ground for charges of reservation, or witholding the most revolting features of a full length portrait of his scheme. An intelligent foreigner remarked to us, as a compliment, apparently involuntary, that he had seen no place, where he thought such a discussion could have been conducted in so much order and quietness. All the weapons, badges and guards, that sustained it, were the invisible ones of opinion. Nor did Mr. Owen fail to remark upon it, as a harbinger of the general and speedy prevalence of his opinions, that had he declared the same sentiments 50 years ago in any part of Christendom, he would have been torn in pieces. Truth is, our industrious people gave up eight days to their curiosity. They returned with tenfold zest to their handsaws and trowels, aware that a bushel of words would not buy a single article in the market, and to their pews, as usual, on the Sabbath, fully impressed, that to live in clover, with ample range of the social system for eighty years, was a poor substitute for the hope of a happy immortality in the eternal regions of the living.

When the debate terminated on the eighth day, it had become too dark in the evening to read, after Mr. Owen had made his last remarks. Mr. Campbell desired the whole congregation to be seated. Every one in a moment sat down in profound stillness. 'You,' said he, 'who are willing to testify that you bore the gratuitous vilification of your religion, not from indifference or scepticism, but from the Christian precept to be patient and forbearing under indignity, you who prize the Christian religion, either from a belief in it, or a reverence from its influences, be pleased to rise.' Instantly, as by one electric movement, almost every person in the assembly sprang erect. 'Gentlemen,' he continued, 'now please to be seated.' All again were seated in almost breathless expectation. 'You,' said he, 'who are friendly to Mr. Owen's system, be good enough to rise.' It was almost with a shiver, that we saw three or four rise from the mass to this unenviable notoriety. The people resumed their character, as sovereigns, for a moment. A loud and instant clapping and stamping raised a suffocating dust to the roof of the church.—The invincible good temper of Mr. Owen was not overcome even by this. He smiled, bowed, called it a pretty manœuvre, and seemed a little perplexed at this turn taken upon him, by one who perfectly knew the Kentucky management of the people. We humbly trust, that the result will be, that the empire of bigotry in this quarter will be shaken to its centre; that the two extremes of Calvinism and Atheism will be alike rejected by the sober good sense of the people, and that the intellectual pendulum will settle in its vibrations to the permanent point of reasonable and liberal Christianity.

REV. GEORGE WHITEFIELD.

William Bartlett, Esq. of Newburyport, has presented to the Federal-street church, in that town, a marble monument, of beautiful workmanship, which is to be placed over the remains of the Rev. Mr. Whitefield.

There are some circumstances attending the death and burial of this extraordinary man, which deserve a mention in connexion with this paragraph. Whitefield died at Newburyport, Sept. 30th, 1770, on his return from New-Hampshire to Boston. The day before his death, he preached in an open field, at Salisbury. On the morning of his death, he rose from his bed, dressed himself, complained of some illness, and went to prayer with the gentlemen who accompanied him. He then opened the window, told his friend, he was going, and exclaiming, "it is finished," fell into a chair and in a few moments expired.

When information of his death reached Boston, a committee of the citizens was sent to Newburyport for the purpose of removing the body of Whitefield. This visit occasioned a serious and a very unpleasant controversy with the Rev. Mr. Parsons, at whose house Whitefield died, and who refused to give the body up, until he was compelled by a *legal process*. The committee immediately returned to Boston, and it was thought best to avoid any litigation about the funeral. Whitefield was buried in front of the pulpit of the Rev. Mr. Parsons' church, and his funeral was attended by several thousand persons. Many years after his interment, his remains were examined, and found to be in a perfect state of preservation.

On the annunciation of his death in Philadelphia the Presbyterian Church was hung in mourning, and in Georgia, the House of Assembly voted to provide a sufficient sum to defray the expense of removing his remains to that province, to be deposited in the orphan house, and likewise to put the churches, in Savannah, in mourning.

Salem Observer.

RULES FOR DOING GOOD.

1. Watch for opportunities. Even Henry Martyn lost, through mere carelessness, the best opportunity he had for many months, of distributing Tracts in India.
2. Carefully select your objects.
3. Never quit certainty for hope.
4. When you have made a good beginning, call it but a beginning.
5. Do every day what belongs to that day. A man would not give, until he could give a large sum; and before he got it, he lost his all by a fire.
6. Do something. If you cannot preach, you can do something else. If you have not eloquence, you probably have money. If you have not money, you probably have influence. If you have not influence with the rich, you probably have with the poor. If you have no influence with man, you may have power with God, and prevail.
7. When you gain an advantage, follow it up. It will not weaken even a strong cord, to add another to it.
8. What you do, do with your might. If people see you determined to do a thing immediately, they will help you: otherwise they will have no heart for it.
9. Attempt great things. Many do not know what they can do.
10. Undertake not too much. Many do not know what they cannot do.—*N. Y. Obs.*

The following fragments are selected from papers in which they are published without credit. This prevents us from attributing them to their true authors.

Social Virtue. The happiness of this life consists much in the interchange of kind affections, and of tender sympathies and mutual condescensions. We must live for each other, and we must encounter many varieties of character and opinion, and must never be weary of making little concessions, of pardoning little errors, or even forgiving insults. Whatever fame and splendor may attend commanding talents, we always value most the virtues that make us easy and happy, and it is pleasing to think how many have been lamented and beloved by their friends, for their kind affections, and amiable and benevolent exertions. Since so very few of us can expect to make this world ring with our name, our talents, or any thing else, why is it not a labor most worthy of the Christian heart, to endear ourselves to those around us, so that our presence may kindle a smile through the social circle, and our friends may rejoice that they are brought nearer to each other in their mutual love of us—that in our absence they may feel that one is wanting, and when our heads are laid low in the grave, they may say with bursting hearts, "We have lost him who always made us happy."

The True Temperament. The best condition of mind is marked by a calm good will towards all sensitive beings; a spirit of activity and zeal in promoting the welfare of all around or near us; a love of individual attachments and domestic fellow feeling, which truly liberalize and harmonize the soul, and prepare the man more surely for the service of his country or of his species—for all the purposes of general benevolence and diffusive virtue. God throws the poor upon the bounty of the rich—the ignorant upon the enlightened. The first care of the wise and charitable is to aid those within their reach and observation, who are pining in want, fainting in sickness, writhing with anguish, or groveling in ignorance.

Good Nature. Good nature is the very air of a great mind, the sign of a large and generous soul in which virtue prospers. There is far more satisfaction in doing than receiving good. To relieve the oppressed is the most glorious act a man is capable of—it is in some measure doing the business of God and providence—and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

APPARATUS,

For Schools, Academies, and Lyceums.

THE importance of Apparatus in elementary instruction is fully proved by the success of Infant Schools. Indeed a moment's reflection must satisfy any one that impressions, especially upon the minds of children, made through the medium of the eye, are rapid, deep, and permanent; and that a collection of instruments fitted for familiar illustrations in the essential branches of a system of popular education, must be a valuable accession to the means of instruction.

Under these views upon the great subject of Popular Education, Mr. HOLBROOK has devised and collected the following articles of apparatus for Schools and Lyceums.

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☞ Remittances and orders for the articles above named, or others, directed to JOSIAH HOLBROOK, Boston, will be immediately answered.

May 2. 6t.

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THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 6. for June, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians, No. VI.; Jesus the Image of God; Influences of Maternal Character on Early Education; Jewish Ceremonies; Unitarianism in Boston, in 1812–13.

June 6.

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